The Western Luminary.

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OBITUARY.

For the Western Luminary.

MRS. MARY BOSWELL.

It is a pleasing consideration that they who die in the Lord, cease from their labours, and sufferings, and rest in the arms of Jesus and their works do follow them

Mrs. Mary Boswell, the subject of the following remarks, was the daughter of Oliver Keen Esq., and consort of Mr George Boswell both of this place She was reared in the lap of ease and prosperity, caressed by fond parents, and by a kind and affectionate husband. She often, under the full tide of prosperity, was brought to reflect seriously upon the shortness of time, the certainty of death, and the necessity of preparation for it; but the glare and allurements of the world soon attracted her attention, and she became careless. In the late glorious revival of religion in this town, she became *deeply* awakened to a *sense* of her *lost* condition, and the necessity of *repentance toward God and faith in our Lord Jesus Christ;* her convictions were deep and thorough. She had an affecting sense of the sinfulness of her nature and the holiness and purity of God's law—She felt *truly* that *she was alive without the law once but that when the commandment came sin revived and she died* In this condition she continued for some time, but was ultimately delivered from it by an affecting and overwhelming view of the goodness of God in Christ Jesus to dying sinners. Hope sprung up in her heart She felt and saw differently from what she had ever done before. She communicated her feelings to the writer of this article, who felt it his duty and privilege to encourage her. She delayed connecting herself with the church for some weeks, that she might *try* and *prove* herself She then applied to the session with fear and trembling and after all were well satisfied and delighted with the relation she had given of God's dealings with her, she urged the session to examine her impartially and closely; that it was a matter of too much importance to be passed over lightly She said a deception in this matter would be fatal. She was received with pleasure into the first Presbyterian Church of this town. She continued to grow in grace, and in christian knowledge. The subject of religion was her theme. I often saw her, conversed with her, and noticed her declining health with deep regret, but was made to rejoice that while the outward man was decaying the inward man was growing and ripening for glory. She very soon became so indisposed that she was not able to attend the public ordinances of God's house, but continued to increase in grace and in conformity to his word—She was most generally in a calm, composed, and devotional frame of mind—but with the increase of her disease, and as she drew nearer to death, she seemed to increase in faith, and to draw nearer to her Saviour who became more and more precious to her soul every day. A short time before her death I visited her, found her mind a little clouded some fears were excited about her acceptance with God her Saviour; but after some conversation and prayer she was enabled again to *read her title clear to mansions in the skies* – A day or two afterwards I visited her again, she told me that the day before she had enjoyed the sweetest interview with her Saviour she had ever experienced; that she verily believed she was dying and that she had such a sensible view of Christ's presence, and that he would *walk with her through the dark valley and shadow of death that she feared no danger* but desired more than *all* things to be gone, that she might dwell with him for ever It was now evident that her dissolution was near. I saw her no more, being called from [illegible] She was afterwards visited almost daily by a faithful friend and an elder who was one that had received her with great pleasure into the visible church. He has informed me that she still continued to grow rapidly in grace, and to ripen unusually fast for heaven. Her confidence was unshaken. She conversed with pleasure and delight on the subject of her own departure; spake of her dear little ones and her kind husband, and tender father, with the deepest solicitude for their eternal well being; commended them to God again and again; and on the 21st inst. calmly fell asleep in Jesus, and on the 23d her body was committed to the tomb, in the family burying ground, there to remain till it shall be awakened by the resurrection trumpet. Then we shall see her no more the child of affliction and of paleness, but the child and daughter of her Saviour, clothed with immortal youth and eternal beauty. To you her bereaved and afflicted relations permit me to say, *weep not as those who are without hope*, she is gone to her God and Saviour, and to join the society of her sainted mother, sister and brother She will not return to you, but you may go to her, and be ever with her Reader, pause, ask yourself the solemn question, is not religion worth every thing! —Consider you must die—Eternity is just at hand While you read death may be at your door. Prepare for the honest hour. This is the prayer of your friend H.

Lexington, April 28, 1829.

For the Western Luminary.

MRS. JULIA BUSTER

Died in Monticello, Ky on the 16th inst. Mrs. Julia Buster consort of Col Joshua Buster, and daughter of Bartholomew Haydon, Esq. In this dispensation of divine providence many of our citizens have lost a kind neighbor and faithful friend. Her father a beloved and kind daughter. Her husband a loving and faithful wife. Her children a tender and affectionate Mother But our loss we trust is her gain. The writer of this article visited her in the latter part of her illness, and although in the bitterness of her soul she lamented her misspent life, she expressed (about thirty-six hours before her death) a comfortable hope of her acceptance with God. Her confidence grew stronger and her hopes brighter as she drew nearer her release A few hours before her departure she with great composure exhorted some of her relations and friends not to live as she had done, gave directions about her burial, requested her husband with much earnestness to bring up the dear children for God, and to prepare to meet her where the wicked cease from troubling and where the weary are at rest, where there would be no more sorrow nor crying, and where parting would be no more. She fell asleep early in the morning as we trust in the arms of him who died for her.

"Blessed are the dead who die in the Lord from henceforth; yea saith the spirit, for they rest from their labours and their works do follow them." S.

April 18th 1829

DEATH OF DR. HOLYOKE.

The hearts of all our citizens were saddened on Tuesday evening by the tidings, announced by the tolling of all our church bells, that the virtuous, the eminent and the excellent *Edward Augustus Holyoke, L. L. D.* the skilful Physician, the learned Philosopher, the active Philanthropist and the good man had departed this life at 6 o'clock that evening, in the one hundred and first year of his age.

This beloved and venerated man was born at Marblehead, in 17 8 The house in which he was born is still standing. He was graduated at Harvard University, in 1746, and settled in this place in 1749 where he has ever since, for a period of 80 years, resided, useful, beloved, and honored He was married the first time in 1755 and a second time in 1759 He had by the second marriage 12 children, of whom only two survive. His only child by his first wife died in infancy He has lived in his mansion house in Essex street for the last 65 years and at one period of his practice, he has stated, there was not a dwelling house in Salem which he had not visited professionally. For a long period he nearly engrossed the medical practice of the place, and is known to have made an hundred professional visits in a day This was in May of June of 1783 at which time the measles prevailed epidemically. He passed his long life in almost uninterrupted health without any of those accidents and dangers which his skill was exerted to remedy and remove in others and his old age has been almost without infirmity, and literally without decrepitude Who that saw him does not recollect his firm and elastic step and his cheerful looks on the day of his hundredth anniversary! To much exercise and great temperance he was disposed to attribute his health and advanced age. And if to these causes we add those of pious opinions virtuous practice, and a calm cheerful, and contented spirit, we shall have disclosed much of the secret of his corporeal advantages. Of his temperance we are induced to make one remark, that it was not a system of rules in diet and regimen, but a temperance of *moderate desires* He enjoyed all the bounties of Providence with remarkable appetancy, but his well regulated mind always saved him from excessive indulgence. Of his exercise some idea may be formed by a computation which he made a short time before his decease, that he had walked in the course of his practice, a distance which would reach three times round the globe.—*Salem (Mass.) Gazette.*

SABBATH SCHOOLS IN NEW JERSEY.

A Correspondent at Princeton writes us that, at the annual meeting of the Princeton Sunday School Union on Wednesday the 1st April, it was *resolved* "that a Sabbath School be formed in every neighbourhood in the State of New-Jersey, previous to the 1st of January, 1831." We have since received the *New Jersey S. S Journal* from which we learn that the schools within the bounds of the Union, are in a very flourishing condition; nearly all the clergymen taking a *lively* interest in them The Board have resolved to give a premium of $50, annually to be raised by private subscription, for the best essay, on some subject connected with the interests of Sabbath Schools. Indigent children are to be supplied *gratis* by the Nassau Hall Bible Society, with Testaments. Mr. *Harvey Fisk* and Dr. *James English* are appointed Sabbath School agents for the State. It is calculated that there are in New-Jersey 11 000 children who receive no advantages from schools, and about 1,000 adults who cannot read $20 000 in view of this estimate, have been appropriated, annually by the Legislature of that state, for the use of common schools. This Union embraces

60 schools.
442 teachers.
3158 scholars and more than
6500 volumes in the various libraries attached to the schools.

Philadelphian.

COLONIZATION SOCIETY.

Extracts from the 12th Annual Report of the American Colonization Society.

(Concluded.)

Having attended to the most important topics, more immediately connected with the Colony, the Board now turn to the progress and prospects of their cause in this Country. No preceding year has developed so much to elevate our hopes, and add vigour to our exertions, as that which has just elapsed

The Fourth of July collections, upon which we have depended so much, have been liberal, though small compared with the merits of the object they are designed to aid, and less than we trust they will be in each future year. We respectfully invite the attention of our friends generally, and especially the ministers of Christ, to this subject. We solicit them to make themselves well acquainted with our views and prospects, both with regard to this country and to Africa, and we have no fear of the result. Their own consciences will then make the strongest appeal in our favour, and will induce them to contribute their efforts and their influence in reducing to a reality some of the brightest prospects of Religion as well as of Liberty.

Peculiarly interesting and auspicious have been the events relating to our Society and the Colony, in the State of Virginia. The Managers regard this circumstance as most gratifying and encouraging, inasmuch as Virginia, in the foreground of the Southern States, intimately acquainted with the designs and operations of this Society, cannot be supposed either willingly or ignorantly to betray the common interests of our Southern Community. Yet with a firm and decided tone does she advocate our cause, and show herself ready to promote its prosperity, by her best efforts and her commanding influence. In addition to her contributions, on a very liberal scale, of funds, and of sentiments in our favour the most enlightened, a State Society has recently been organized, under cheering auspices, and with the fairest prospects of eminent success.

In Kentucky too events are, perhaps, equally propitious. A correspondent observes, "a large majority of both houses of our Legislature are thorough going in favour of the removal of our coloured people to Africa. So great has been the recent change of opinion here, on this subject, that unable to find an adequate secondary cause of such a result, it has strengthened my belief that God is for us. A resolution has been unanimously adopted, to form a State Colonization Society—and our success will be triumphant."

The Ladies of our Country, begin to manifest, not only individually, but by association, their attachment to this cause, and signally to put forth their efforts and exert their influence to advance it. In Richmond and Petersburg Va. they have honourably led the way in this noble exercise of feeling, and in these truly laudable and generous achievements. Their example has been already imitated by the Ladies of Georgetown, in this District; and the flame of that pure and virtuous enthusiasm thus kindled, has already warmed many a female bosom in our neighboring cities. Nor can this enthusiasm be arrested. The claims which our scheme presents to the understanding and hearts of Christian Ladies, are too urgent and affecting to be neglected, or set aside by them most susceptible as they always are to good impressions, and most prompt and active in all good works.

In their last Report, the Managers announced the plan of a Gentleman in the State of New York, to secure $100,000 to the Society by annual subscriptions of $100 each for ten years. Twelve individuals have already come forward and subscribed in aid of this munificent scheme, and the Board are informed of others who intend soon to participate in its accomplishment. At this bright period of their expectations the Managers will not despair of the speedy and entire fulfilment of a design so generously devised, so highly important, and to which the ability of the numerous wealthy friends of the Society is altogether adequate. Let the project be once generally and seriously considered, and its execution is certain.

It has been proposed by a Gentleman in Ohio, to raise a fund of $20,000 by subscriptions of $50 each, to be expended in the purchase of a ship for the Society; and several hundred dollars have been secured for the object. The plan is so feasible, and promises so much benefit to the Society, that the Managers feel bound to solicit in its favor, the thoughts and contributions of their friends throughout the Union.

Nearly six hundred free persons of colour are, at this moment, seeking a passage to the Colony of Liberia. Many of these are of the most respectable in their class, who, it is believed, will be no expense to the Society, after their arrival at the Colony.

The disposition to emancipate slaves for the purpose of colonizing them, is making progress with a rapidity far exceeding the means of the Society, and perhaps, equal to the wishes of all the sober and judicious friends of Freedom. The Managers have long known that thousands were connected with the system of slavery from necessity and not from choice; and that they stood ready to confer freedom on their slaves, whenever it should appear evident that this could be done with benefit to those liberated and without detriment to the public welfare.

One hundred and sixty-five slaves have the year past been offered to the Society by six individuals, and for more than two hundred is a passage now sought to the African Colony. Of some of these, the expense is defrayed by their proprietors; while the sacrifice incurred in giving freedom to others, has fully equalled the means of individual benevolence.

The great demand made upon the Treasury of the Society in consequence of the three expeditions despatched last year, (expeditions which, so far as the ability of the emigrants was concerned, were less fortunate than usual,) and the too limited means of the Board, have prevented any attempts to add to the numbers of the Colony until the present month. But the Managers are happy to state, that the ship Harriet is now chartered, and nearly ready to sail from Norfolk with a select company of about 170 emigrants. Every necessary preparation has been made by the Colonial Government to transfer this company, immediately after their arrival, to the healthy settlements on the St. Paul's.

The slave trade still exists, and exists under circumstances, and to an extent, revolting alike to every humane and christian sentiment. The Managers fear that its speedy suppression is not to be expected.—Though all christendom has resolved to abolish it, yet the love of gain still stimulates the hardened in crime to attempt at all hazards their depredations upon human liberty, and too often are they successful.—But the Colony of Liberia is evidently checking the evil at its source, and will be found, the Managers trust, a powerful means of implanting in the breasts of barbarians, sentiments of social and fraternal affection.

In obedience to a resolution of the Society, the Managers presented a Memorial to the Congress of the United States at its last last session. The Select Committee of the House submitted a Report decidedly favourable to the views of the Memorialists, while that of the Committee of Foreign Relations in the Senate, was of an opposite character. But the Managers cannot believe, that an enterprise involving interests so great, and so intimately connected with the national welfare, and which requires for its full accomplishment the amplest resources, will finally be deemed unworthy the consideration and aid of the National Government.

With the hope of extending the operations of the Society, and augmenting its funds, the Managers have recently appointed as General Agent and Assistant Secretary, the Rev. Isaac Orr a gentleman in whose talents, integrity, and piety, they have undoubting confidence. Funds alone are wanting to give new impulse and illustrious success to the cause of this Institution.

For these, then, in conclusion, the Board make their appeal to the gentle charities of the female mind—to the pious sentiments and persevering benevolence of the Christian Ministry—to the Patriot who devotes himself to his country's cause, and the Philanthropist who identifies his own interests with those of the world—to the State Legislatures—and, in fine, to this NATION elevated as it is, by the hand of God, to unexampled prosperity, and blest with power to diffuse the mingled lights of Liberty, Science and Religion, over half the Globe.

From the New York Observer.

SLAVERY IN NEW ORLEANS.

[*Correspondence of Mr Christmas.*]

There is one topic upon which before I close my long communication, you will expect me to say something—a topic upon which the people of the North feel much curiosity, and one on which the people of the South are so extremely sensitive that they will hardly allow you to hold or to express an opinion respecting it; and that is *slavery*. But you and I have been accustomed to think for ourselves, and while we would not by incautious talking increase evils which we cannot remedy, or exult over what may be deemed more the misfortune than the fault of the present generation of our Southern brethren, we have still the right to express sentiments, and report facts to each other.

By the census in 1820, the State of Louisiana contained 153,000 inhabitants, of whom 73,000 were whites, 10,000 free blacks, and 69,000 slaves. The proportion of slaves has probably much increased since that time. It being unlawful by a statute of the legislature, to bring slaves into Louisiana from any other State, after the 1st of the approaching April, great numbers have been crowded in, in anticipation of the prohibition. Labor is so much more available in this State than in most others, that slaves bring a high price. A healthy young man will sell for 5 or 600 dollars. Curiosity led me one day to attend a sale of my fellow men, which takes place daily at the Exchange, at 12 o'clock. In some of the adjacent buildings you may see whole rows of the poor creatures, dressed in their best clothes, that they may appear well

when put up at auction. Here are places where they are taken aside and stripped to nature's nudity, in order to ascertain their perfect soundness. When the sale begins, the auctioneer is mounted on a platform, four or five steps high. The slave ascends the steps nearly to the top in view of the whole crowd. His name is announced, assurance of bodily soundness (if the fact) is given, and his particular qualifications mentioned.—Bidders approach, scan defects, and take hold of a limb, exactly as they would in buying a horse. The blacks themselves, for the most appear unconcerned. In one instance I saw a woman about 30 years of age, placed on the platform with her little daughter about 4 years old, and both were bid off together for $400 During the whole transaction the mother wept and sobbed as though her heart would break. In some instances there would be no little difficulty in distinguishing the slave from a white person, as, however small may be the tincture of African blood, if the mother is a slave the child is one also. If the law should so interpret an heirship to servitude, in the course of a few generations we shall have no small proportion of white slaves.

I am told that the condition of the blacks is on the whole more comfortable in this State than any other. On the plantations, they are generally well fed and clothed. Their employments are adjusted with all the regularity of a military life. So many hours are allotted to sleep, so many to work, and the summons of the bell calls them to their stated meals The interest of the planter, if no higher motives of humanity intervened, dictates the propriety of not over-working the females at particular times, of allowing all a sufficiency of food and rest, and securing the attendance of a physician upon the sick. With no cares of their own, respecting the obtaining of a livelihood, and no relish for the higher pleasures of refinement and liberty, manumission itself, in their present circumstances, would be their greatest curse. The more deplorable bondage under which they labor is that of ignorance and vice. What can they be expected to know, when cut off from all the avenues to knowledge; and besotted as they are, we need not be surprised to find the most Pagan superstition prevailing among them. Very few of them die, knowing more of the Christianity which the white men profess, than do the colored tribes on the banks of the Niger or Gambia. The law and public sentiment place insuperable obstacles in the way of their illumination The man who presents a religious Tract to a slave, is liable to go to jail. Meanwhile they rapidly increase A heathen population is living and dying in our land. The gangrene is spreading through our body politic; and where it will end, or how the Southern half of our Union, are eventually to escape eating the fruit of their own ways, heaven only knows, and the dreadful consequences may heaven in mercy avert!

From the Cherokee Phœnix.

CHEROKEE LANGUAGE.

LONG WORDS.

Mr Elliott, in studying the language of the Indians of Massachusetts, found that some of their words consisted of a great number of syllables The greatest number in any of his specimens I do not recollect, and have none of them before me: but they can hardly exceed the length of some of the Cherokee verbs, when carried out in those forms which express the greatest variety of circumstances The following is an example Written in Roman characters, it is:

wi-ni-do-di-ge-gi-na li-sko-lv-da-no-ne-li-di-se-sti.

If the English reader would attempt to pronounce it, let him remember to give to *a* the sound which it has in *father*, to *e* its sound in *tete a-tete*, to *i* that in *pin* or that in *pique*, to *o* that of *ox*, and to *v* the French sound of *u*

This word consists of seventeen syllables. It signifies, as nearly, perhaps, as can well be expressed in English:

They will by that time, have nearly done granting [favors] from a distance to thee and to me.

I will attempt to analyze the word. The first syllable, *wi*, denotes that the subject of the verb is at a *distance*. The next, *ni* implies that some other future event has been spoken of, and denotes the accomplishment of the action expressed by the verb as soon as that other event shall occur, as we say—*by that time* —The syllable *do* denotes that the action of the verb is distributive —to thee and to me, *each separately* The syllable *di* indicates the *plurality* of the *object* of the verb— not more than one [favor] is granted. I have included the word *favors* in brackets, because the noun is not implied in the verb but only the circumstance of its plurality. The next syllable, *ge*, denotes the person and number of the subject of the verb, *they*. The two syllables, *gi-na* indicates the persons and number of the recipients, *thee and me*. Three only, *li-sko-lv* are radical and unchangeable. The next, *da*, changes with the modes and tenses, but is not particularly significant. The syllable *no* conveys the idea of the finishing of the action;—they will have nearly *done* granting. The syllable *ne* is equivalent to the proposition *to* in English—granting *to thee* and me. The two next, *li di*, signify *nearly*, or rather *about to*—they will have *nearly* finished, or will be *about to* finish. The termination *se sti* expresses futurity.

This example will shew that, if Cherokee words are long, their length is not disproportionate to their significancy It is by such means that this language dispenses with a multitude of the small words which occur in others. Among the rest, it sets aside prepositions entirely, no such parts of speech being found in the language. W.

A SCENE ON THE GANGES

One day as I was walking on the banks of the Ganges, I saw a group of people sitting together and mumbling something to themselves. Near them I saw a corpse, wrapped in a white sheet, with its feet covered with water. A few moments after a young man, I should think about twenty years of age, shouldered the corpse, and walking slowly to an elevated bank, he hurled it into the river, in the same manner you would a log of wood He then plunged in after the body, and deprived it of the winding sheet, leaving the corpse to float down the tide in a state of nudity. When the youth reached the shore, I asked him who the young person was that he had thrown into the river? He replied with a kind of grin, "My wife!" I said, "You don't seem to be very sorry about her." He said, "No; it was God's pleasure." I asked him how old she was; and he said, "Thirteen years old" "I then inquired if she had any family? He replied; "Not now; she had one, a little girl, but that the Gunga had got the day before" I then asked him how long his wife had been dead, when he informed me that she died the moment before I came up. The father and mother of the unfortunate girl were both there, but seemed as indifferent as the rock on which they had perched themselves, to watch her progress down the rippling stream—the cold grave of millions. —*Memoirs of John Shipp.*

From the Pandect.

MINISTERIAL DUTY

"TEMPERATE IN ALL THINGS."

A minister of Christ must moderate his affections to earthly objects and pursuits, which may even be lawful and innocent —"Perimus licitis." *By things lawful we perish* "I have bought land —I have purchased oxen —I have married a wife."—Do these lawful matters rum the hearers of the gospel? How important that for those who bear the message of salvation, to moderate their desires of wealth, fame, pleasure?—to subdue appetite and passion, and practice moderation and temperance? A fly tasting of honey from the edge of the cup is safe; wading in she finds destruction! Sir, you preach self denial to others, exercise self government—*Strive for the Mastery*—over yourself. Make no account of difficulty when God offers his grace.—You can subdue the horse and the elephant—learn to conquer your own intractable nature. W.

THE SABBATH.—EXOD XX iv. 24.

"Six days shalt thou work, but on the seventh day thou shalt rest: in *earing time* and in *harvest* thou shalt REST."

The obligation to observe the Sabbath, runs through all seasons of the year In harvest, the most hurrying part of the summer "thou shalt *rest*" Is it lawful then for the mariner to leave his port?—to continue his voyage if he can moor his vessel? —for the traveller to pursue his ordinary journey?—for people to attend their sugar camps? If these movements be a transgression of the moral law, what is the condition of a nation, which by law, for the sake of gain, constrains the servants of the government and tempts the citizens to profane the *rest* of the holy Sabbath, in a thousand forms, and in all seasons of the year!! The decree of the Lord of the Sabbath hath been uttered in a voice of thunder.—The nation that will not serve *thee* (the Zion of the Holy one of Israel) SHALL PERISH, (be utterly wasted,) Isaiah, IX. 12 —*Ib.* W.

"MAKING A DIFFERENCE." *Jude*

The recent attempt, by the Sabbath honoring portion of our community, to obtain from congress, by respectful petition, the repeal of what they consider a sacriligious law, seems to have struck a strange panic terror into the minds of many of our fellow citizens, lest A NATIONAL RELIGION armed with terrors of all sorts, Calvinian, Prelatical, and Papal —beset with bulls, decretals, anathemas, racks, faggots, &c. should be forthwith imposed upon them. With all due deference to the discriminating powers of the alarmists, we would suggest a slight distinction between two things, easily confounded where neither of them is much relished A NATIONAL RELIGION is one thing, a RELIGIOUS NATION is another The former, in its ordinary acceptation, we sincerely deprecate and detest; the latter, in regard to our own country, is the object of our most fervent supplications. Nor have we ever been able to see the fairness of imputing to those who are diligently labouring to effect the one, the odium of secretly aiming to bring about the other. *Ib.*

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SABBATH SCHOOLS.

We invite the careful attention of the churches in the West, to a dissertation on the subject of Sabbath Schools, in this day's Luminary. We hope the perusal of this article will be the means of arousing the slumbering energies of many of our churches to action in this all-important cause.

It gives us much pleasure to be enabled to inform our readers, that the prospects of the Sabbath Schools in Lexington are very encouraging. It is believed that about 600 children are now regularly attending the different Sabbath Schools in this town. Several Schools have also recently been established in the neighborhood, conducted principally by teachers connected with the Schools in the town. We intend at some future time to give a more particular account of these Schools.

A letter from S. B. Munger, (an Agent of the American Sunday School Union) dated "Versailles, Woodford county, April 27, 1829," says—"My success in this place has been very encouraging. I have organized a County Union, and two Schools auxiliary."

The Managers of the Fayette County Bible Society, at a late meeting, resolved to make a donation of Testaments to every Sabbath School that is now, or that may be hereafter, organized in the County, auxiliary to the Fayette County Sabbath School Union, in the proportion of one copy for every five scholars in such Schools.

THE GREAT OBJECT OF EVANGELICAL EFFORT.

At the formation of the London Missionary Society, the following was adopted as its fundamental principle:

"As the union of Christians of various denominations, in carrying on this great work is a most desirable object; so to prevent, if possible, any cause of future dissention, it is declared to be a *fudamental principle* of the Missionary Society, that its design is not to send Presbyterianism, Independancy, Episcopacy, or any other form of church order and government, (about which there may be difference of opinions among serious persons,) but the glorious Gospel of the blessed God, to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of his Son from among them to assume for themselves such form of church government as to them shall appear most agreeable to the word of God."

POWER OF THE TRUTH.

The following anecdote, says the Rev. William B Sprague in a note to his sermon at the ordination of Mr. Henry, was related to me by the Rev George Burder, of London:

One of the only four or five evangelical ministers in the Established Church of England, in the early part of the last century, was the Rev. T. Jones, of St. Saviour's, London. He had a college class-mate who entered the ministry at the same time with himself, but who was a mere man of the world and preached any thing else than the true Gospel. Conversing one day with Mr. J, he said to him, "Why is it that you have so many hearers, and I so few, when every one knows that I was considered in college greatly your superior!" "Why," said Mr. J. 'the reason is that I preach the Gospel, and you do not." "The Gospel!" said the other, "so do I preach it; almost all my texts are taken from Matthew, Mark, Luke or John." Said Mr. J., "that may all be, and yet you may never preach Jesus Christ." "Well," said the other, "lend me one of our sermons, and see what effect it will have." Mr. J. accordingly lent him one of a decidedly evangelical character, and after preaching it, he was accosted by a man near the church door, who had been smitten by conviction under the sermon, and was in great anxiety for his soul. The preacher discovering what the matter was, begged him to be silent till the people had all gone out.—After the congregation had retired, the man began further to explain himself, when the preacher interrupted him by saying—"But what is the matter of you! I see no occasion for all this"—"But my poor soul," replied the other; "your sermon has shown me that I am a guilty sinner, and I fear there is no mercy for me" "Well really," said the clergyman "I am very sorry to have wounded your feelings in this manner; I certainly did not intend it; but since you have got into this condition I advise you to go and see Mr. Jones."

WHAT HAS BEEN DONE!

The full answer cannot be given in this place. We shall merely set down a few facts which belong to the history of the times.

Idolatry has been overthrown in the islands of the Pacific, and several of the Polynesian tribes have been converted to the faith of Christ. A Bible Society has been substituted for the Inquisition in the former capital of New Granada, with an Ex Inquisitor for the Secretary. The degraded Negro, the brutal Hottentot, and the red Indian have each been taught to exhibit the civilizing and transforming influence of the Christian doctrine. The languages of the East have been mastered, and those, which had never before the medium of a ray of religious truth, have been forced to speak the words of God. Two independent versions of the Scriptures into Chinese, by Protestant missionaries, have excited the astonishment and admiration of the literati of Europe. In India, idolatry, zealously protected, patronized, and endowed by the Christian government, has been undermined and a breach has been made in the outworks. The hardest part of the struggle, that with English infidelity, is, we trust, nearly over: a revolution has been effected in public opinion, and an improvement has taken place in the state of things in India, as regards our own people there, which would, in itself, compensate for all that has been expended on missions to that country.—He must have been a very sanguine man, who would have ventured to hope, five and twenty years ago, that results such as these would be accomplished, within so short a period, by an instrumentality apparently so inadequate, so humble and foolish and weak in the estimation of the mere politician or philosopher, and in the teeth of so much anti-Christian hostility and obloquy.—*Eclectic Review.*

NEW-ORLEANS.

A gentlemen in New-Orleans writes to the Editors of the New-York Observer under date of March 11th, as follows: "Our Mariners church is stopped for want of funds to complete it.—The stores are rented for $1,850 per annum We propose issuing scrip bearing an interest of seven per cent. per annum, and redeemable in four, five and six years. We calculate the rents and weekly contributions will enable the coporation to meet the bonds punctually. The security is good—Three individuals take $1 500 We are also circulating subscriptions for gratuitous contributions; five names are down for $500. I hope to visit your city in the Summer, and propose the object to our friends at the North I do consider the object one of great, very great importance, and we must carry it through. We can calculate certainly on an annual rent of $1,850 to $2 500 The former was all we could obtain in its present unfinished state, but I am very certain the latter rents will be obtained as soon as the establishment is completed.

"We have recently raised about $1 000 to supply the State with Bibles, and I hope we shall also obtain from 4 to 600 dollars for the Tract cause, when the Agent comes back We have some few bright spots in our horizon, some prayers, little faith, and are not discouraged. We have recently formed a Sunday School Union for Louisiana, and expect daily about $300 worth of books to supply the schools."—*N. Y. Obs.*

SUCCESS OF MISSIONS AMONG SLAVES

Extract of a letter from Mr. Banks, dated Sandy Point, (St. Christopher's) October 10, 1828.

The ministry of the Gospel in this neighborhood has been attended by an extraordinary degree of divine influence. Great numbers, both male and female, old and young, bond and free, have been truly converted to God, the fruits of which are now manifesting themselves in all their richness and beauty. Many more are deeply convinced of sin and earnestly contending for like precious faith. The great moral changes which God has wrought, are visible to every eye. The influence of this revival has extended far beyond the limits of our society. As I travel round my little station, instead of hearing the cursing and swearing of some, and the quarrelling and brawling of others as formerly my ears are saluted with the voice of prayer and songs of praise. Hundreds of those who but a little while ago were living without God in the world are now rejoicing in a sense of his forgiving love, and maintaining good works.

The poor slaves on the estates hold prayer meetings amongst themselves at noon and in the evening and these have been the means of much good.

The nett increase of members on our station during the last quarter, is 410 the total number of members is 1 159, besides 101 children, amongst whom are many striking instances of the saving grace of God: 248 more remain on trial. *Wesleyan Methodist Mag.*

SPIRIT OF INQUIRY IN SINGAPORE.

The Rev. Mr. Tomlin writes from Malacca to the Secretary of the London Missionary Society, as follows:

I have been chiefly occupied along with my zealous brother, Mr. Gutzlaff, of the Netherlands Society, in going round amongst the people, both at Rhio and Singapore, conversing with them freely, and giving them books.—We spent about ten days in this delightful work at the former place, and afterwards, about a fornight at Singapore and the neighborhood. Almost every where, but more particularly in the town of Singapore, we met with a most cheerful and hearty reception, and had frequent and interesting conversation with crowds around us in the houses, in the temple, in the market places, and often in the streets, both by night and by day. We had not unfrequently, also, the pleasure of witnessing sharp and animated discussions among the heathens themselves; while some more bigotted than the rest, would stand forth as the champions of idolatry others boldly entered the lists and manfully defended the truth. An inquiring spirit is manifestly arising among the Chinese, and I think daily gaining ground. We met with a ready and very ample demand for Scriptures and Tracts. I was greatly delighted to observe, that many which had been given to the people last year, bore very significant marks of having been carefully read.

The receipts of the Wesleyan Methodist Missionary Society for the year 1828, are upwards of £50,000, being an advance on the previous year's income of nearly £7,000.

The Board of Trustees of the College at Washington, Pa. have elected the Rev. John Stockton, pastor of the Presbyterian congregation at Cross Creek, Principal of that institution.

ST. HELENA

THE GRAVE OF BONAPARTE.—A neat little box at the side of a hill before us, had attracted our attention, when suddenly the driver stopped the horses; and telling us to look down the side of the mountain to the left, said "There is his grave," meaning Bonaparte's. We gazed down the steep, and, in a warm nook of the valley, beautifully green, and strongly contrasting with the general barrenness, beheld the spot where were deposited the remains of the most extraordinary man of his day; overshadowed by a willow tree, and defended by two enclosures; the outer one for the preservation of the tree, and the grass-plot round the grave. It was a deeply interesting moment: I gazed in silence, and with solemn reflection on the wondrous ways of Him who "removeth kings, and setteth up kings," who "abaseth the proud," and "giveth the kingdom to whomsoever he will." The entire absence of monument or inscription seemed irresistibly to imply, that the greatness of his character rendered them unnecessary; and that these everlasting rocks and heights would ever be chiefly famous, as being his tomb, as they had before been as his prison.

It is a beautiful little spot to which he used to retire to read or to converse with Madame Bertrand; and it was because he had said, "if I die on the island, I could wish to be buried here," that he was interred in this place than elsewhere.

SLAVERY.—On inquiry, I was informed that slavery was fast diminishing in St. Helena, by the influence of a regulation of Government, that all born subsequently to the year 1818 shall be free. The waiters at the inn were pointed out as an instance of the comfort and respectability of many called slaves. None of them are allowed to be sold but they may be let or hired at the option of their owners; and if desirous of their freedom and industrious may purchase it by the labor of a few years. We saw colored men of very respectable appearance, who had thus liberated themselves.—*Wesleyan Magazine.*

NEW STEAM CARRIAGE.

On Friday, the inhabitants of part of the town of Salford were somewhat surprised to see a very handsome vehicle, resembling a stage coach (except that it had a chimney rising about six feet above the roof) progressing past their houses, without any visible means of propulsion. Very few persons knew at first what it was, or whence it came; but on an inquiry it turned out to be a steam carriage, invented and constructed by Mr. Nathan Gough, which was making its first appearance on the road. Mr. Gough set out from his factory about eleven o'clock; and the carriage having gallantly mounted a steep ascent into the roads, six persons mounted upon it, and Mr. Gough, taking the helm, the carriage proceeded up Regent road. The experiment was upon the whole a most satisfactory one; the carriage, when passing over level ground, travelled at the rate of from five to six miles an hour.—It was stopped or set in motion in an instant, and was guided with the great est facility, both in turning corners, and travelling along the open road.—Indeed during the greater part of the journey, Mr. Gough directed it with his feet. The appearance of the carriage is very good, the hind part of which is considerably larger than in a stage-coach, contains the coals, the boiler, the fire, &c. and the whole of the machinery is concealed from view. The carriage is mounted on springs like a stage coach, and its motion seemed to be perfectly easy either on the macadamised road or on pavement.—*Manchester Mercury*

GREAT FIRE AT AUGUSTA

Between 300 and 350 houses were destroyed by fire in Augusta Georgia, on the 3d ult. The loss is estimated at $500 000 but one third of which was insured. The fire commenced in the rear of a dwelling house at two o'clock P M and continued till after six. A letter says: "The wind blew a gale from W. to W. S. W. The fire has laid waste that part of the city lying East of Jackson-street, and on the South side of Broad-street, to Centre-street, or Bridge-row; there it crossed Broad street, 100 feet wide, on the North and extended almost to Green-street on the South, destroying both sides of Bridge row to the bridge, and from that, in one continued line, to Coures's bar a distance of one half to three quarters of a mile. The greatest sufferers are the poorer classes, who have, almost to a family, lost their all; for, when the furniture was removed unless it was put in boats at the river side it was invariably burnt in the streets. The market house is destroyed with the rest, and all the powder under the control of the City Council was burnt in blowing up houses. At least two hundred and fifty families have lost all they had in the world, and you can judge of the little chance there was of saving property, when in the space of four hours, from three to five hundred houses have been reduced to ashes, which were spread over a portion of the city fully one half mile long and one quarter wide; and there was, I believe, only one brick building, in the whole space."

SHOCKING!!—The house of Mr. Cyrus Hall, of Sardinia Erie County, with its contents, was consumed by fire on the night of the 17th March. Four of his children were consumed with the building. The parents of an infant were visiting at the house of a neighbor, and had left their house in the care of the children. It appears that the oldest, a boy, had risen from his bed and had no other way to escape but by going through the other part of the house, which was so completely in flames that his retreat there was cut off, and his bones were found by the door.—*Genesee Register.*

FOREIGN NEWS.

London papers to the third of March have been received in New-York.

THE CATHOLIC QUESTION.—On the 2d of March the Duke of Newcastle gave a notice respecting this question, which occasioned a warm debate. The Duke of Wellington said that the intended bill would be perfectly free from the least encroachment on existing institutions, and would not at all interfere with the oaths taken by the Right Rev. Prelates and other members of the House—and he pledged himself to prove—that so far from tending to established Popery it would prevent the growth of Popery, and promote the extension of the Protestant religion.

NEWS FROM THE ARMY.—Field Marshall Count Wittgenstein, reports that the Turkish fortress of Kaia, on the West bank of the Danube, opposite Nicopoli, and near Tarno was carried by assault by the troops of the fifth division of infantry under the orders of Maliovsky. Forty two pieces of cannon, five standards, and about 400 prisoners have fallen into our hands; among the latter, Ibrahim, a Pacha of two tails, who formerly commanded at Shistria.—*Petersburgh paper.*

The following legacies were bequeathed by David Wolmer, Esq. of Norristown, Pennsylvania, lately deceased viz

To the Amer. B. C. F. Missions	$1000
To the General Assembly for their Seminary at Princeton	500
To the Presbyterian Church at Norristown, of which he was a member	400
To the Montgomery County Bible Society	100
Total	$2000

WELSH LONGEVITY.

The Lanmaes Register in Glamorganshire has the following entries noticed by Mr. Malkin, in his "Tour through South Wales."

"Jevan Yorath, buried Saturday, the 17th day of July, A. D. 1621 ætat circiter 130. He was a soldier in the fight of Bosworth; and he lived at Lantwit Major, and he lived much by fishing."

"Elizabeth Yoarth, wife of Thomas Wilkins, Rector of this parish, was buried the 13th day of February, in the year 1663 aged 177."

The battle of Bosworth, at which there were many Welshmen on the side of Henry Tudor, against Richard the Third, was fought in 1485.—*Lon. Wesleyan Mag.*

DIED,

In this town on Friday night last, Mrs MARY GRANT, in the 42d year of her age.

Was killed by lightning on Saturday 18th ult. near Mountsterling Mr. WM. DAVIS, a respectable citizen, while engaged at his stable feeding horses.

At Gowanus, L. I. WILLIAM TEN BROOK, Esq. 84.

In Springfield, Vermont, Mr. JOHN RANDALL, on his birth day 99.

At Clontarf, the Rev. D. USHER, 100.

On the 16th January, in England Mrs. ELIZABETH TOOTH, 102.

At Concord, N. H. very suddenly, whilst engaged in arguing a cause before the Supreme Court, of that State, the Hon. EZEKIEL WEBSTER, of Boscawen, N. H. brother of the Hon. Daniel Webster, of Boston, 52.

At Brooklyn, Long Island, April 4th, Mr. ZECHARIAH SMITH, in the 77th year of his age.

In New-York city DAVID ZUNTZ, Esq. 50.—ARCHIBALD GARCIE, Esq. 74.—Mr. DAVID SMITH, 54.—Mr. JOHN W. WHELER, 19.—Mrs. JANE BANTA, 84. DAVID DUNN, Esq. 80.—Mrs. MARY ALLEN, 78.—Mrs. JAMES O'BRIEN, 60.—Mrs. ANN D'ARCY, 60.

THE PEDOBAPTIST.

AGENTS IN KENTUCKY.

Danville—D. G. Cowan, J. J. Polk. *Lexington*—A. T. Skillman, D. A. Sayre. *Versailles*—Rev. E. N. Sautell, N. G. Reading. *Richmond*—J. H. Brown, Dr. Venable. *Harrodsburgh*—Thomas Clelland, D. D. Archibald Woods. *Monticello*—J. Chrisman, Esq. *Hanging-Fork*—Rev. William Dickson, Joseph Cooper. *Springfield*—Samuel K. Snead, O. M. Hoagland, John Calhoun. *Lebanon*—Nicholas Ray, E. Hughes. *Bardstown*—Rev. William Scott, Gen. J. Simpson, D. S. Howell. *Bloomfield*—Dr. John Bemiss. *Perryville*—Rev. Samuel E. Blackburn, Col. Wm. Wade. *Russelville*—Dr. Call, Maj. S. M'Dowel. *Athens*—Rev. Robert Stuart, Samuel B. Todd. *Simpson's Cross Roads*—Robert Scroggin. *Frankfort*—Rev. J. T. Edgar, T. T. Crittenden, Esq. *Shelbyville*—Rev. A. Cameron, H. Crittenden, Esq. *Georgetown*—N. L. Finnell. *Nicholasville*—Rev. S. Crane, D. B. Price. *Lawrenceburg*—Thomas Q. Roberts. *Flemingsburgh*—Rev. Andrew Todd. *Winchester*—Samuel D. Fishback. *Louisville*—Wm. S. Vernon, J. Reinhard, Dr. J. P. Harrison. *Greensburgh*—Rev. John Howe, Gen. J. Allen. *Cynthiana*—Rev. Wm. H. Forsythe. *Paris*—Hon. B. Mills, T. P. Smith. *Millersburg*—A. Smith. *Somerset*—F. T. Fox, Esq. *Greenville*—Rev. Isaac Bard. *Todd County*—Rev. Wm. K. Stewart. *Salvisa*—Lanty Holman, P. M. *Mays-Lick*—Rev. Samuel Y. Garrison. *Colebyville*—James Stone-street. *Ruddells Mills*—Rev. Samuel Taylor. *Maysville*—A. M. January. *Walheim, Caldwell Co.*—Rev. Robert A. Lapsley. *Sharpsburg*—Rev. Dewey Whitney. *Moorfield*—Samuel Hall, P. M. *Mountsterling*—Rev. Samuel V. Marshall. *Burlington*—James Preston. *Augusta*—Maj. Thom. *Mount Vernon, Rockcastle Co.*—James M'Call. *Mansfordsville*—B. L. Kerr. *Stanford*—John Camden. *Lancaster*—J. Hopper.

AGENTS IN ALABAMA.

Tuscaloosa—Rev. R. M. Cunningham. *Havana*—Rev. J. P. Cunningham. *Springfield*—Rev. J. H. Gray. *Greensborough*—Rev. James Hillhouse. *Linden*—Dr. L. B. Bush.

TO SUBSCRIBERS.

Should any subscriber fail to receive a copy of the Pedobaptist, he can make it known to the agent near him, who will send on his name and address.

We will be able to furnish all who may subscribe within the present year, with numbers from the beginning.

We hope and expect that our subscribers will pay to our Agents, the sum of ONE DOLLAR, and that our Agents will take the earliest opportunity to transmit it to us.

***It is very desirable that we should be early notified of failures, at any Post Office, that it may be corrected. All communications on business, to be addressed to D. G. Cowan, Danville, Agent for the Pedobaptist, by mail, if no safe private conveyance offers in a reasonable time.

SABBATH SCHOOLS.

DISSERTATION,

Read before the Oxford Conference of Churches, at their Semi-annual Meeting, held at Rumford, Maine.

What more can our Churches do to promote the usefulness of Sabbath schools?

The object of these schools, it is generally known, is to instil into the minds of children and youth, and of all who attend them, the pure truths of divine revelation, as the grand means of their conversion and eternal life. In its importance, this object is beyond all human calculation. Even where conversion is not the result, the salutary influence of a knowledge of divine truth, will not, in most instances, be small, especially when obtained in childhood and youth. Viewed in regard to its influence upon the present or future character and condition of fallen man, an acquaintance with that volume, whose "price is above rubies," is of as much consequence as all the pure morality and temporal happiness of the community at large, and all the piety and everlasting bliss of the redeemed people of God. If you think this language too strong, look into the pagan world, either in ancient or modern times, and behold their universal corruption and wretchedness.

The Bible, the blessed Bible, is emphatically the sun of the moral world. Excluded from the rays of this celestial luminary, the immortal soul is enveloped in thick and palpable darkness. "The world by all its own wisdom knows not God.—They discover not the way of duty, and of eternal life." They are buried deep in the errors of a revolted race. Even their consciences, unstained by their errors, require them to cherish affections, and cultivate habits, and form characters, which God abhors. Conscience is a correct guide, no further than it is enlightened by truth. While Saul of Tarsus believed the gospel to be a system of imposture, he *verily thought* that he *ought* to do many things contrary to the name of Jesus. And if we would not have our children and youth, as well as others, be even conscientious opposers of divine truth, we must put in vigorous and persevering operation the means of enlightening them. For all the decisions of conscience are formed, according to the light it possesses. If that "light be darkness," its decisions, like those of a judge deceived by false testimony, will be inaccurate.

Now who can endure the thought of having our children and youth grow up, and pass through life, and enter the world of spirits, in this state of ignorance and delusion? Sincerity in error, will not change error into truth, nor vice into virtue, nor sin into holiness; nor will it ever serve to create in the heart that holy relish, without which none can enjoy God and heaven. St. Paul was sincere and conscientious in his persecution of the church: and yet he speaks of that sin as being next to unpardonable. How immensely important, then, is a knowledge of truth? And how important, too, that the minds of as many as possible be imbued with truth before the demon of error has taken possession of the heart, and engrossed its warmest affections, and strengthened tenfold, its native aversion to the light which shines from heaven?

And what means can we employ for the accomplishment of this all important object, with more prospect of success, than Sabbath Schools? *None* say many of you—at the same time asking, But what can *we* do—what can *our churches* do, to increase their usefulness? I answer,

1. Our churches *can* seek and obtain much information relative to the good which has already resulted from this means of instruction and grace. Such information may easily be obtained from almost any of the religious periodicals of the present day. In them are frequent accounts of revivals, many of the subjects of which were either Bible class, or Sabbath school scholars. In only forty five of the Sabbath schools in this state, more than 180 scholars and teachers have given evidence of renewing grace during the last year. Other facts, of a similar character and enough to fill a volume, might be collected.

2. Having obtained information themselves, our churches *can* impart it to others. This they can do, not only by circulating printed documents, but also by conversation. It is, if they will only set about it in earnest, no more difficult than to spread the common secular or political news of the day.

3. Our churches *can* increase the number of Sabbath scholars in the schools now established. This has been done in other places, simply by going from house to house, imparting information, and interesting the feelings of both parents and children.—It can be done here. Human nature and human depravity are no worse in one than other parts of our land. In many of our towns, a single individual, with his soul full of the subject, might more than double the number of Sabbath school scholars, in one week, if not in a shorter period.

4. Our churches *can* increase the number of schools. This can be done by the same means that are necessary to increase the number of scholars in the schools now in operation.

5. Our churches *can* do away the impressions on many minds, that Sabbath schools cannot be honourably attended beyond a certain age. If this can be accomplished by no other means, they can do it by going themselves to Sabbath schools. Let this be done, and no more idea of disgrace will attach to this institution than to public worship.

6. Our churches *can* establish and increase the libraries for the use of Sabbath schools and Bible class scholars. The expense would be trifling. Let all the members of our churches devote to this object 12 1/2 cents, and it will procure books to the value of about 120 dollars. This small expense, continued for a few years, would furnish libraries in all our towns, from which all Sabbath school scholars might derive more valuable knowledge than many of their fathers and mothers acquire in a long life. Now where is the church which cannot raise for this object to the amount of 12 1/2 cents for each member? There are few of us, who have not expended, in former years, ten times this sum for ardent spirits, and even many of us a much larger sum.

7. Our churches *can* pray more for the blessing of God to accompany Sabbath school instruction. The great neglect of this is probably *one great* reason why these means of doing good excite no more interest. Let christians pray more, and more good will be done. God will not say to his people, "Seek ye me in vain," for a blessing to attend the truths of his word, when faithfully instilled into the minds of the rising generation.

8. When called upon to aid, in any way within their power, the cause of Sabbath schools, the members of our churches *can* determine at once what they will do, and make known their determination. The too prevalent habit of saying, "I will first see what others do," if adopted and persisted in by all, would effectually prevent any thing being done.

In the exhibition of those things, which our churches can do to promote the usefulness of Sunday schools, I have been intentionally brief; aiming to express a few ideas in such a manner, that they can be easily remembered. And permit me to say in the conclusion, that, as little justice as I have done the subject, I have attended to it with no ordinary impression of responsibility; deeply feeling that every remark made involves consequences of infinite moment to many of the present generation, and which may fall upon the eternal destiny of ev'n multitudes yet unborn. The subject is evidently one, on which every word, that serves either to diminish or increase exertion, may decide the endless character and condition of souls for whose redemption Christ died. And oh! how ought we all to feel, and speak, and *act*, on this subject? Whatever tends to prejudice the public mind against the instruction of the rising generation, may serve to keep them and their descendants in ignorance of God and the way of life; and thus family after family, and generation after generation, may be formed vessels of wrath, and go away into the dark and unknown abyss of wo. On the other hand; whatever awakens a zeal and arouses to activity in this good work will set in operation a salutary influence, which will extend and spread, as generation succeeds generation, until it issue in the conversion of more souls than there are stars in the firmament of heaven.—God works by means. Who would not faithfully use means; especially those which tend to lead the rising generation to drink the water of life, as it comes, "pure as crystal," from the throne of God. O let us all abound in this work, and hope and believe and expect, that our labour will not be in vain in the Lord.—*Ch. Mirror.*

From the American S. S. Magazine.

TO THOSE WHO ARE ENGAGED IN THE ALL IMPORTANT SUNDAY SCHOOL CAUSE.

Christian humility may be compared to a transparency, on which is inscribed, "Our Father who art in heaven, *thine* is the *kingdom*, and the *power* and the glory, for ever. Amen."

Ye who are endeavouring to increase the number of the subjects of this kingdom, is there not some danger of your forgetting to whom the *power* and the *glory* belongs? Place your *light* so as always to show the inscription on the transparency; then it will *so* shine before men, that they may see your good works, and glorify your Father which is in heaven." Self sufficiency (that subtile and powerful foe of Christian grace) is ever ready to cast a deep shadow on the inscription. Watch, therefore, lest the *so be it* should be obscurred, and thus your light become as darkness. O.

Charters are kept when their purposes are maintained; they are violated when the privilege is supported against its end and its object.—*Burke.*

It is impossible for a man to be made happy, by putting him into a happy *place*, unless he be first in a happy *state*.

What men want of reason for their opinions, they usually supply and make up in rage.—*Tillotson.*

INTERESING NOTICES RESPECTING GREECE.

In the London Missionary Register's annual survey of missionary stations, a variety of interesting extracts and statements relating to the state of religion and education in Greece are brought together. They are derived from the reports of Societies, and the letters of agents and missionaries.—*N. Y. Obs*

In compliance with an application from their agents, 1 000 copies of the New Testament in Ancient and Modern Greek, and 1 000 of the same and 2 000 of the Book of Psalms in Modern Greek, have lately been forwarded to Malta by the British and Foreign Bible Society. The version of the Bible by Archbishop Hilarion, is under revision.—Hilarion has been deposed, and is now pursuing his labors in exile at Demotica. A translation of the New Testament in Albanian has been published under the superintendance of Mr. Lowndes.

From Syra, in May, Dr. Korck gives the following instance of the influence of Mr Hartley's labors:

"I must mention a fact which will encourage the missionary friends of Greece. A petition for the works of Voltaire was brought to a man who seems, with his whole family, through the reading of the New Testament, and through conversations with Mr. Hartley, to be really converted to God; and I rejoice to think, that this now very poor man, who knows not from whence he shall to morrow get bread for his family, (though once the richest of Hatvah,) declined to write the petition, and thus lost two dollars; being, moreover, ridiculed by his friends: but he suffered all this willingly, because he knew that even to write the petition would make him an accomplice to the spiritual ruin of his nation."

Of the school at Syra, Dr. Korck, under date of the 27th of August, gives the following account:

"Since the month of April I have been steadily employed, here in Syra, at a school of mutual instruction, which Br. Brewer had begun. After much delay, we have at last been able to enter the new building, and already the number of children is nearly 250: these children, of whom about 80 are girls, are daily instructed out of the Gospel, or out of school books prepared by our brethren in Malta. Twice a week I explain to them—still, indeed, with a stammering tongue, but understood by my children—such parts of the word of God as are suited to them; and this I do in the way of conversation.—Twice a week they learn a portion of Scripture by heart; and in this, they show so much application, that I am obliged to restrain some of the girls, for fear their health might be injured: they will learn 20. 80, 120, and even 180 lines more than I prescribe them; and in order to do so, they will rise again, when their parents think them asleep, kindle a light, and study.

"It must be still more gratifying to the Christian friends of Greece, when they learn what I have witnessed with an uplified heart; namely that many of these dear children become the teachers of their parents and friends, by receiving useful Tracts as rewards, or by engaging them to read with them their lessons.

"Another circumstance renders my labors here more interesting.—I have children from all parts of Greece in my school; from Constantinople, Smyrna, Ipsara Crete, and Ionian islands. To these parts many of them will return, and thus carry with them the light which they have received: for Syra is only a temporary abode of the 35 000 Greeks, whom political and mercantile circumstances have driven here together. The Island itself has for its stated inhabitants only 5 000 Latin Greeks, by whose children our school is also frequented.

"The small school books and the translation of the system of mutual instruction of Mr. Temple, which he has entrusted to me for distribution, give me an influence even in remote parts, by enabling me to present books to good schools, and to enter into friendly connexion with them. I have sent 400 copies, together with a set of Greek Scriptural lessons to the government for its Orphan institution of 600 boys, now erected in Egina; and have received a letter of thanks from the President, Count Capo d'Istria, in which he states that he has distributed already a part of those books in the government school at Napoli di Romania, and retained the other part for their original destination. The President writes to me also, that he intends to come to Syra, and to render me every assistance in his power in behalf of my school."

A Greek merchant of Syra says: "Dr. Korck truly takes great trouble to establish and put the school in order; and if the Greeks shall be so happy as to have three or four such ministers of the Gospel, I can assure you that Greece will make great progress in civilization, and its children will often repeat the names of those who have instructed them upon such moral principles."

Mr. Barker remarks on this extract: "In the present school at Syra, it is astonishing to see boys, accustomed to spend their Sundays in idleness, crowd to the school, to hear the Sacred Scriptures expounded, and repeat what was assigned them to learn; and it is equally pleasing, to witness grown persons attending as spectators, instead of following their former pastimes of frequenting the taverns or wine shops and idly spending the Sabbath in amusements detrimental to their spiritual welfare."

GOOD NEWS FROM WALES.

Under this head we find in the London Evangelical Magazine for February, two letters from gentlemen in Wales, giving a brief account of the recent remarkable revivals of religion in that country. One of the gentlemen thus writes:

About the commencement of the year 1828, a remarkable revival of religion manifested itself at a place called Caio, in the upper part of the County of Carmarthen, which soon spread itself to the adjoining congregations of Kilowyn, Pannau, Llansawel, Llandovery, &c. In the course of the year, the addition of members to these and other congregations or churches in same County including a few on the borders of Breconshire, have been —to the Calvinistic Methodists upwards of 1,800; to the Independents, 1 450; and to the Baptists, 445 — The increased number of additions to the Independent churches is confined in this statement, to the County of Carmarthen; but it adds, that their churches in the County of Brecon have also been highly favored by an increase of members; how many, has not been ascertained.—This revival continues even to this day, to break out in other places in the above mentioned Counties; and within the last two or three months, Clamorganshire, too, has partaken of the glorious out pouring; for in this short period, at a place called Morriston, in the neighborhood of Swansea, 250 have joined the Calvinistic Methodists, and about an equal number have been united to the Independents. It is still extending powerfully, and has lately visited Swansea, Neath, Lansamlet, and other places in that County.

Mr. Davis, the minister of Salem Chapel, Landovery, write as follows:

At a monthly meeting of the Independent or Congregational ministers, lately held in this neighborhood, the subject of the late wonderful revivals of religion in our churches, and which, I am happy to say, is still in a great measure enjoyed amongst us, was brought under discussion.—We have great reason to thank God for those refreshing showers; and we still hope for a more abundant harvest. Upwards of thirty five churches of the Independent denomination, in the Eastern part of Carmarthen, and the adjoining parts of Glamorgan and Breconshire, have, during this year, been graciously visited, beyond common, by the divine influences and very copious effusions of the Holy Spirit. A moderate calculation has been made of the number of the new members added to the above churches since February last, which amounts to upwards of three thousand hopeful converts; and seldom have we a society without reason for rejoicing at the happiness of new converts, and have as yet little or no occasion to lament the unhappiness of their walking unworthy of their profession. Several places of worship are now become too small by far to accommodate our increasing congregations. For several months previous, our Sunday schools, and public and private meetings, were numerous and very well attended; the style of preaching was generally pointed; our elders aimed at unanimity, and church discipline was not neglected. Many, in different stages and periods of life, particularly the rising generation, are brought to the knowledge of the truth, and are promising to become useful in the Redeemer's kingdom, in their day and generation

MISSIONS IN SOUTH RUSSIA.

The German Missionary Society of which the Rev. Dr. Blumhardt, of Basle, is Secretary, employs eighteen missionaries in the South of Russia. Fourteen of these are stationed in German Colonies, situated in the midst of a Mohamedam population. The labors of the others are more exclusively among Armenians and Tartars. Of the state and prospects of these missions, Dr. Blumhardt says,

"Our Missions in the South of Russia have, through the clemency of the Emperor, recently received very considerable encouragement. Our settlements in Georgia have been formally confirmed; and the privilege has been granted to our missionaries, under the protection of the Government to disseminate the word of God in all the provinces between the Black and the Caspian Seas, among such tribes as have not yet been converted to Christianity. Our laborers are on very friendly understanding with the Armenian clergy; and a wide field is opened for their labors, extending to the very gates of Tebris."

Alexander received more bravery of mind by the pattern of Achilles, than by hearing the definition of fortitude.—*Sir P. Sydney.*

Poetry.

For the Western Luminary.

GREENSBURG, April 29th, 1829.

Dear Sir—Being an attendant at the preachings during the Presbytery in this place, in the forepart of this month; I became much pleased with what is called the anxious seat;—and having been since confirmed in that pleasure by witnessing the happy changes in individuals who took the seat; caused me to pen the subjoined lines, which you will please give place in the columns of your valuable paper: if worthy of an insertion, and oblige *A Spectator at the Greensburg Presbytery*

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THE ANXIOUS SEAT.

Come ye, who long in Christ to dwell,
Who wish in smiles your God to meet;
And would avoid the pains of Hell,
O! come ye to the anxious seat.

Let neither pride, nor self oppose,
But humbly fall at Jesus feet:
A promise rich is made to those;
So come ye to the anxious seat.

Let not the fear of growing slack,
Or what the world of you may speak,
Cause you to falter or draw back;
But come ye to the anxious seat.

Tho' wicked men may laugh and sneer
And say Religion's all a cheat;
The pious sons of God will cheer,
And tell you take the anxious seat.

When'er you feel the least desire,
Within your breast of vile deceit,
Quench not the Spirit's holy fire,
But rise and take the anxious seat.

There pray that faith to you be giv'n,
That you your glorious God may greet,
In pleasing smiles the love of Heav'n,
Encouraged by the anxious seat.

And when this faith you shall possess,
Let no sad gloom your face bespeak;
But cheer'd by grace and righteousness,
Still keep in mind, the anxious seat.

THE BIBLE CAUSE.

LOUISVILLE BIBLE SOCIETY.

Extracts from the Annual Report—April 12. 1829.

Shortly subsequent to the last annual meeting, the managers proceeded to select an Agent to distribute the scriptures to all the families in this county who were destitute of them. The gentleman chosen, the Rev. A. A. Shannon, had made the first application for the agency, and being considered well qualified by a majority of the board was elected.

A committee was appointed by the board to draw up instructions for the agent in which the committee expressed an opinion that the agency ought to be completed in four months. It gives us pleasure to report that our agent was occupied but a few days over the time specified by the committee—though that expression of opinion was not considered by the committee as binding, it being necessarily left discretionary, from a want of such data as alone would warrant any definite decision. The time occupied in transacting the agency was one hundred and thirty-nine days. During this period of time one thousand five hundred and sixteen families were visited. These families comprised seven thousand nine hundred and ninety four whites and four thousand five hundred and twenty four blacks. Of the above population sixteen hundred and seventeen were professors of the christian religion—thus divided by sects—seventeen Episcopalians; five hundred and seventy Baptists; seven hundred and eleven Methodists; one hundred and thirty seven Lutherans; one hundred and sixty-seven Presbyterians, fifteen Catholics; four United Brethren; and six Seceders. The number of places for religious worship in the county were fourteen: Thus divided, four for Baptists, four for Methodists, four for Presbyterians, and two for all the different religious societies.

In the above, as well as in the subsequent enumeration, the county of Jefferson, exclusive of the city of Louisville, and the towns of Shipping port and Portland is referred to; for although our agent visited the two last towns in company with a friend, and supplied the destitute families with bibles, yet he kept no memorandum of what was done. Five hundred and eighty one families were found without entire copies of the scriptures. Of these one hundred and eighty three possessed the New Testament. Three hundred and ninety eight families were in a state of total destitution with regard to both the old and New Testament. Among those families destitute of the word of God, one hundred and fourteen were found, having one or more members of the household professors of christianity. One hundred and three families, some of the inmates of which were professors, had only the New Testament. The entire number of Bibles distributed by our agent, was six hundred and ninety four, and the number of New Testaments fifty-five. The amount of money received by the agent for the bibles and testaments sold was $213 92, and the amount received as donations was $25 08—in all $239 00. It will be seen by the Treasurer's account that the amount realized in sales and donations by the agent, exceeded that paid as a remuneration for the agent's labours.

In the county between twenty-five and thirty schools were found in which about five hundred white children were taught. The number of white children above six years of age, incapable of reading, were eight hundred and thirty two. The number of bibles found in the whole county, were ten hundred and sixty-four, and the number of New Testaments seven hundred and ninety-two. The bibles and testaments were sold in many instances at the price fixed by the board of managers but in a considerable number of cases were sold on credit, or bestowed gratuitously. A kind and generous hospitality met our agent in almost every family he visited. A lamentable deficiency of instruction in the elementary branches of education was noticed throughout the county. A shameless disregard of the sacred Sabbath, as a day of rest and moral improvement, was witnessed. The fact of the close dependence and reciprocal action of the bible and the Sabbath on each other in producing a renovating effect on society, incontestably proves that united, they maintain their moral ascendency, but divided, they "lose discountenanced and into nullity fall."

The ultimate good results which may emerge in the lapse of years from this supply of the word of God to the destitute by the agent, are known only to Him who sees the end from the beginning. But the ensuing short detail is not without interest and affords a refreshment to the spirit of the christian philanthropist. In one family two persons have professed the religion of Christ subsequent to being supplied with a bible by our agent. An individual, who is the head of a family, received the proffered boon of a bible with reluctance, but since reading it he has become thoughtful, and expressed a high regard for it. In another family, where a bible was left, the female head, who it is said had gone far astray has become deeply concerned about her souls salvation. I have seen this woman continues our agent and conversed with her, and I think her sincere, and in good earnest about her future state. She told me she read the bible I gave her and she saw a beauty and importance in it she had never before thought of. In one instance a bible was thrown in the fire by a man to whose wife it had been given. He boasted he had burnt it and I was so informed but on more minute inquiry, it is found that the woman rescued it from the flames, and still has it without being much injured. In another instance a bible left with a family was pledged by the man of the house for whiskey; it was returned however, by the person to whom it was pledged, to the man's wife, who is a professor of religion, and she keeps it safely locked up.

Our branch, the Oldham county Bible Society, had been waiting for several months for bibles, with which they have been furnished to distribute in that county. That society has determined to supply all the destitute families within the county with a copy of the holy scriptures.

The whole number of bibles and testaments issued from our depository during the last year was ten hundred and thirty bibles, and one hundred and seventy six testaments: of this number there were 350 bibles and 176 testaments on hand at the last annual report; 80 bibles were paid in by the Rev. Mr. Banks for his subscription of fifty dollars, and six hundred bibles were received from the parent society. During the year $710 00 have been remitted to the parent society; of this sum $217 16 were due at the last annual report.

The board of Managers during the year made donations of bibles and testaments to a small amount to the Orphan Asylum at Middletown, and to the Louisville Marine Hospital. It is in such retreats of helpless childhood and afflicted humanity that the consolations of the bible come home to the heart with all their heavenly power and prove that "they are spirit, and they are life."

In conclusion, the board of managers would say, such has, by the blessing of Divine Providence, been our course for the last year, and we trust in His holy name, not in vain. How thankful ought we be to God for the prosperity of our labours thus far! How full of pious gratitude should we feel for the divine goodness, which has so signally smoothed our way! And shall we now fold our arms and rest here without continuing our striving in so good a cause? We trust not: but we will arouse and pay our mite into the Lord's treasury, for other barren and destitute spots in his moral vineyard. It was in this spirit the board resolved that with the blessing of God and the co-operation of our christian friends in Bullitt county, we will supply its destitute families with the word of God." We trust our friends here, of every denomination, will concur in this work of our common Lord and Master. The blessings of religion of peace on earth and good will to men, ever follow close on the message of salvation.

If we wish to evangelize our country, to exterminate its frightful vices and abundant crimes, we must spread the word which has brought life and immortality to light, wherever the blessed news has not come and taken possession of the homes and the hearts of our people. The christians of Louisville have a great theatre of duty before them. The fields are whitening for the harvest, and the labourers are few. And let us then be on the Lord's side, and his blessing will continue to follow us.

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At the annual meeting of the Louisville Auxiliary Bible Society, held in the Presbyterian Church on the 12th of April, 1829 the following gentlemen were elected officers and managers.

Rev John T. Hamilton, *President.*
Rev. Mr Bradley, Rev D. C. Banks, } *Vice Presidents.*
John P. Harrison *Treasurer.*
W. S. Vernon *Cor. Secretary.*
A Bayless, *Recording Secretary.*

MANAGERS.

Daniel Wurts,	Hugh Cary,
Saml. Dickinson,	Wm Garvin,
Mann Butler,	Jacob Rinehart,
B. J. Cauthron,	John Bustard,
Saml. Casedy,	Wm. Mix,
P M'Farland,	M. D Averill.

BIBLES.

THE public are respectfully informed that the Kentucky Bible Society have a large supply of Bibles, *printed at New-York* which they will dispose of to all Bible Societies and Associations for distribution in this state, at *New York prices* (50 cts per copy.) Application must be made to LUTHER STEPHENS (Lexington) the Society's Treasurer.

TRACT DEPOSITORY,
IN LEXINGTON, KY.

A GENERAL ASSORTMENT OF TRACTS from the American Tract Society, constantly on hand, and for sale at the New-York prices—ten pages for one cent. Application to be made to LUTHER STEPHENS, Agent.

Also an assortment of SABBATH SCHOOL BOOKS, for sale at the same place.